

# SELECTIONS

## FROM THE

# VERNACULAR NEWSPAPERS

PUBLISHED IN THE

NORTH-WESTERN PROVINCES AND OUDH,

Received up to 6th November 1895.

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## LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	<b>URDU.</b>			<b>1895.</b>	<b>1895.</b>	
	<i>Monthly.</i>					
1	Dilsoz ...	Meerut ...	Mufti Muhammad Ismat Ullah.	For September ...	3rd November ...	...
2	Jain Hitopadeshak ...	Deoband (Saháranpur).	Bábú Súrāj Phán ...	„ November ...	„ „ ...	600 copies.
3	Kayasth Patriká ...	Lucknow ...	Munshi Devi Prasád	„ October ...	2nd „ ...	217 „
4	Khatrí Hitkári ...	Agra ...	Bábú Dína Náth Tandan.	„ „ ...	1st „ ...	600 „
5	Muraqqa-i-Álam ...	Hardoi ...	Hakim Muhammad Ali.	„ November ...	2nd „ ...	...
6	Nasihát-ush Shia ...	Moradabad ...	Qazi Muhammad Fahim-ud-din.	„ October ...	„ „ ...	175 copies.



No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
<b>URDU—(continued).</b>						
<i>Bi-monthly.</i>						
7	Bundelkhand Punch	Jhānsi	Munshi Nannhu Prasād.	1st November	3rd November	250 copies.
8	Faryād-i-Hind	Allahabad	Lālā Bajrangbali Prasād.	" "	5th "	"
9	Khurshaid-i-Nānpāra	Nānpāra (Bahraich).	Maulvi Yahyā Ali	1st October	1st "	300 copies.
10	Ved Prakāsh	Rura (Cawnpore)	Babu Krishna Lal	1st November	2nd "	250 "
<i>Tri-monthly.</i>						
11	Akhbār-i-Imāmiā	Lucknow	Saiyad Ābid Ali	15th October	1st November	375 copies.
12	Kanauj Punch	Kanauj (Farukhabad).	Munshi Bhaggu Khān	1st November	2nd "	250 "
13	Kāyasth Hitkāri	Agra	Munshi Kāmtā Prasād.	30th October	1st "	300 "
14	Mufid-i-Kam	Do.	Munshi Muhammad Qādir Ali Khān.	1st November	5th "	75 "
15	Nāsir-i-Hind	Do.	Munshi Saiyad Muhammad Ali.	" "	" "	40 "
<i>Weekly.</i>						
16	Agra Akhbār	Agra	Khwāja Tajammul Husain.	28th October	2nd November	50 copies.
17	Akhbār-i-Klam	Meerut	Hakīm Muhammad Muqarrab Husain Khān.	29th "	1st "	150 "
18	Akhbār-i-Islām	Agra	Maulvi Wāris Ali	30th "	31st October	200 "
19	Alwaqt	Gorakhpur	Muhammad Sa'id	" "	4th November	800 "
20	Anīs-i-Hind	Meerut	Munshi Kishun Sarup Varma.	" "	1st "	250 "
21	Anjuman-i-Hind	Lucknow	Munshi Bishun Lāl	26th October & 2nd November.	31st October & 5th November.	300 "
22	Āzād	Do.	Munshi Muhammad Sajjād Husain.	1st November	5th November	250 "
23	Cawnpore Gazette	Cawnpore	Babu Harnām Singh	" "	3rd "	600 "
24	Colonel	Moradabad	Pandit Banwāri Lāl Misra.	" "	4th "	700 "
25	Dabdaba-i-Qaisari	Bareilly	Munshi Thākur Prasād.	26th October	31st October	400 "
26	Dabdaba-i-Sikandari	Rāmpur	Muhammad Husain Khān.	4th November	6th November	370 "
27	Dhelā Akhbār	Moradabad	Babu Bhagwān Sahāi	3rd "	" "	"
28	Fitnah	Gorakhpur	Hāfiz Nizām Ahmad	1st "	5th "	350 copies.
29	Hamdard	Meerut	Munshi Muhammad Barkat Sher Khān.	2nd "	" "	"
30	Hindustāni	Lucknow	Munshi Ganga Prasād Varma.	30th October	2nd "	300 copies.
31	Kārnāmāh	Do.	Maulvi Muhammad Yāqub.	2nd November	5th "	275 "
32	Liberal	Azamgarh	Munshi Qudrat Ali Khān.	1st "	4th "	"
33	Matla-i-Nūr	Cawnpore	Munshi Bihari Lāl	2nd "	3rd "	50 copies.
34	Mehr-i-Nimroz	Bijnor	Hāfiz Muhammad Karīm-ullah.	28th October	1st "	400 "
35	Najm-ul-Akhbār	Etāwah	Hāji Hāfiz Muhammad Rūh-ul-lah Khān.	31st "	" "	120 "
36	Najm-ul-Hind	Sahāranpur	Pandit Avatār Kishun	24th "	2nd "	475 "
37	Nasīm-i-Agra	Agra	Babu Jamnā Dās Biswās.	30th "	31st October	450 "
38	Nasīm-i-Hind	Fatehpur	Muhammad Nawāz Khān.	23rd "	5th November	70 "
39	Nizām-ul-Mulk	Moradabad	Qāzi Muhammad Fahīm-ud-din.	31st "	2nd "	230 "
40	Nūr-ul-Anwār	Cawnpore	Hāfiz Muhammad Abdul Hamīd Khān.	2nd November	4th "	250 "
41	Oudh Punch	Lucknow	Munshi Muhammad Sajjād Husain.	31st October	1st "	300 "
42	Police News	Meerut	Hakīm Muhammad Muqarrab Husain Khān.	1st November	3rd "	600 "
43	Raf-ul-Akhbār	Benares	Saiyad Ghulām Husain.	4th "	5th "	400 "
44	Rahbar	Moradabad	Pandit Pratāp Kishun	24th & 31st October	2nd "	360 "



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<b>URDU—(concluded).</b>						
<b>Weekly—(concluded).</b>						
				<b>1895.</b>	<b>1895.</b>	
45	Riáz-ul-Akhbár ...	Gorakhpur ...	Hafiz Nizám Ahmad	1st November ...	5th November ...	350 copies.
46	Bohilkhand Gazette ...	Bareilly ...	Munshi Muhammad Abdul Aziz.	31st October ...	3rd " ...	...
47	Shula-i-Túr ...	Meerut ...	Munshi Sajjád Nabi Khán.	3rd November ...	4th " ...	...
48	Tohfa-i-Hind ...	Bijnor ...	Munshi Jairáj Singh	27th October ...	1st " ...	304 copies.
49	Túti-i-Hind ...	Meerut ...	Saiyad Muhammad Sajjad Hussain.	28th " ...	31st October ...	200 "
50	Vernacular Advertiser ...	Lucknow ...	Rámji Dás Bhárgava	" " ...	" " ...	1,000 "
51	Yagánah ...	Muzaffarnagar...	Munshi Imád-ul-Haq.	4th November ...	5th November ...	...
52	Zamánah ...	Cawnpore ...	Munshi Muhammad Safdar Hasan Khán.	31st October ...	2nd " ...	200 copies.
<b>Daily.</b>						
53	Oudh Akhbár ...	Lucknow ...	Munshi Shiva Prasád.	31st October to 6th November.	31st October to 6th November.	521 copies.
<b>URDU-ENGLISH.</b>						
<b>Bi-weekly.</b>						
54	Aligarh Institute Gazette ...	Aligarh ...	Muhammad Mumtáz-ud-din.	29th October & 1st November.	31st October & 2nd November.	460 copies.
<b>HINDI.</b>						
<b>Monthly.</b>						
55	Bhárat Prakásh ...	Moradabad ...	Pandit Banwári Lál Misra.	For October ...	31st October ...	125 copies.
56	Dín Bandhu ...	Farukhabad ...	Pandit Hardayál Sharmá.	" " ...	1st November ...	...
57	Nátya Patra ...	Allahabad ...	Pandit Dewaki Nandan Tírpáthí.	" " ...	4th " ...	400 copies.
<b>Bi-monthly.</b>						
58	Kumaun Samáchar Patrika...	Almora ...	Lálá Debi Dás ...	1st November ...	4th November ...	...
59	Sáhitya Saroj ...	Meerut ...	Lálá Prayág Dás Gupta.	30th October ..	5th " ...	...
60	Sajjan Vinod ...	Agra ...	Pandit Shri Krishna Lál.	5th November ...	" " ...	250 copies.
<b>Weekly.</b>						
61	Almora Akhbár ...	Almora ...	Munshi Sadanand Sanwál.	2nd November ..	4th November ...	108 copies.
62	Bhárat Bhúshan ...	Benares ...	J. P. Nigam ...	1st " ...	3rd " ...	...
<b>Daily.</b>						
63	Hindustán ...	Kálá k a n k a r (Partábgarh).	Pandit Devi Dayal Shukla.	30th October to 5th November.	31st October to 6th November.	470 copies.
<b>HINDI-URDU.</b>						
<b>Monthly.</b>						
64	Krya Darpan ...	Sháhjahánpur...	Munshi Bakhtáwar Singh.	For October ...	1st November ...	500 copies.
65	Ját Samachár ...	Kagarol (Agra)	Chaudhri Kanhai Singh.	" " ...	2nd " ...	650 "
<b>Weekly</b>						
66	Káshi Patriká ...	Benares ...	Rai Bahadur Lakshmi Shankar Misra, M.A.	1st November ...	3rd November ...	500 copies.



## I.—POLITICAL AND FOREIGN.

AKHBAR-I-KLAM.  
29th October 1895.

Alleged dissatisfaction of the Amir of  
Kabul with the Government of India.

1. The *Akhbār-i-Ālam* (Meerut), of the 29th October, is surprised to hear that the Amir of Kabul is dissatisfied with the Government of India, and that all friendly communications are stopped between them. Can this be due to the summary rejection of the Amir's request to locate his political representative in London? The British Government acted no doubt injudiciously in the matter. It ought to have postponed the consideration of the question to some future time. The Afghan mind is not able to appreciate outspokenness, and is likely to take a curt reply for contumely. But the Amir Abdur Rahman is a shrewd politician, and it cannot be believed that he has been so hasty as to give vent to his resentment so soon. The writer very much doubts the correctness of the news.

KZAD.  
1st November 1895.

Mr. Gladstone and Turkey.

2. The *Āzād* (Lucknow), of the 1st November, states that Mr. Gladstone now appears to be in his dotage. His sound judgment and vigour of intellect, for which he was once so famous, have deserted him, while his old hatred of the Turks has considerably increased. Every unprejudiced man will readily admit that the so-called Turkish atrocities in Armenia have been grossly exaggerated, a mountain being made of a mole-hill. But Mr. Gladstone continues to heap abuse on the devoted heads of the Turks. The language in which "this old man, an embodiment of bigotry," has indulged in in connection with the Armenian riots at Constantinople, is most offensive to the whole Muhammadan community. "This eccentric statesman" observes in a recent letter: "The wretched Sultan, whom God has given as a curse to mankind, is triumphant, with Russia, France and England at his feet." "The man intellectually blind" is not content with the unfriendly attitude assumed by England towards her old ally, but desires that France and Russia should become blind like himself. "This mad old man" disregarded even the ordinary rules of etiquette and made use of language which will only serve to embitter the relations between the Turks and the Armenians. Mr. Gladstone has led the English public opinion astray in the Armenian question and the English Government is blindly following that opinion. But France and Russia are acting with their eyes open. They know very well that they will gain nothing by humiliating Turkey. It is true that Great Britain has succeeded in strengthening her position in Egypt, Gibraltar and the Mediterranean so far as to be in no urgent need for maintaining friendly relations with Turkey; but it bespeaks little sagacity on her part to seek to put her strength to a severe test by forcing France, Russia and Turkey to unite against her.

OUDE PUNCH.  
31st October 1895.

Armenia, Turkey and England.

3. The *Oudh Punch* (Lucknow), of the 31st October, contains a picture in which an enraged gentleman, wearing the fez, and marked "Turkey," is represented as having given a kick to, and aiming an additional blow at, a terribly frightened man, who kneels down and clutches with both of his hands the leg of another gentleman marked "England" standing close by, who holds a *baton* in his right hand and threateningly beckons, with his left hand, to the striking gentleman to desist. The letter-press is:—

"A protected donkey and the province of Armenia."

ĀZAD.  
1st November 1895.

Hyderabad affairs.

4. The *Āzād* (Lucknow), of the 1st November, referring to Lord Elgin's approaching visit to Hyderabad, observes that grand preparations are being made by the State to accord His Lordship a hearty welcome. But Viceregal visits, involving, as they do, a great deal of expense to the State, lead to no improvement in the administration. The Viceroy may give mere friendly advice to the Darbār in any important matters on the tapis, but that is all. Intrigue is rife in Hyderabad and the whole administration is rotten to the core. The officials, from the Prime Minister downwards, do not, or have not the ability to, perform their duties properly. Extravagance is rampant and the treasury empty. The officials are veritable harpies. There can be no improvement in the administration until there is a thorough overhauling. The reform of the ministry is most urgent, Nawab Viqar-ul-Umra being an utter failure. It is high time that the Government of India should interfere and take effectual steps to set matters right.



5. The *Sahitya Saroj* (Meerut), of the 30th October, states that the *Bombay Times*, the *Pioneer* and other Anglo-Indian newspapers have again been attacking the Mahārāja Holkar of Indore. It is not known how far the charges brought against him are well founded, but he

SĀHITYA SAROJ.  
30th October 1895.

Mahārāja Holkar and the Anglo-Indian newspapers.

had better be on his guard and set his house in order, or he might share the fate of the Mahārāja of Bharatpur. An appeal to the Secretary of State would be of no avail. If Sir Henry Fowler, a Liberal Secretary of State, declined to interfere with the action of the Government of India in the case of the Mahārāja of Bharatpur, what could be expected from a Conservative Government? The Mahārāja Holkar should be on his guard, reinstating his old Diwān, Khande Rao, who may be able to introduce necessary reforms into the administration.

6. The *Hindustāni* (Lucknow), of the 30th October, expresses regret at the rupture between two sections of the Congress party

HINDUSTĀNĪ.  
30th October 1895.

A split in the Congress party at Poona.

at Poona in connection with the Social Conference question, and hopes that they will be able to sink their differences of opinion and co-operate with each other in making the approaching Congress at Poona a success like its predecessors. The dispute is rather a storm in a tea-pot and quite premature and uncalled for. The Poona Reception Committee will place the Congress pavilion built by it at the disposal of the Congress, and then it rests with the Congress, or rather the President, to allow the Social Conference to be held under the pavilion or not, after the sittings of the Congress are over. The Reception Committee could have no voice in the matter.

7. The *Jāt Samāchār* (Kagari), for October, says that, as there were no signs of the Dasahra being celebrated at Bharatpur this year, the inhabitants of the State submitted a petition to the Political Agent expressing their dis-

JĀT SAMĀCHĀR.  
October 1895.

Dasahra at Bharatpur.

satisfaction at the stoppage of the celebration and threatening to close their shops in that case. In reply they were warned that, if they did anything of the kind, they would be punished, but they were at the same time assured that the Dasahra would be held by the Darbār. The Mahārāja, however, did not put in an appearance on the occasion, which caused much grief to the people. The Dasahra was celebrated by Kunwar Raghunath Singh, the Mahārāja's younger brother, who came down from Ajmere for the purpose. Referring to the processions held, the writer complains that the Sardārs related to the ruling family did not take part in the morning procession, and that in the evening procession some of the usual paraphernalia and trappings were missing. It is supposed that some articles were misappropriated by people in the time of Colonel Martelli, late Political Agent.

8. The *Najm-ul-Hind* (Sahāranpur), of the 24th October, received on the 2nd November, expressing regret at the death of

NAJM-UL-HIND.  
24th October 1895.

Protest against the proposed appointment of a Council of Regency in Jodhpur.

Mahārāja Jaswant Singh, G.C.S.I., of Jodhpur, who was so highly talented and experienced a ruler, deprecates the idea of the appointment of a Council of Regency during the minority of the heir-apparent. The Prince is already 16 years old and has received a very sound education. His uncle, the Mahārāja Colonel Sir Pratāp Singh, brother of the late Mahārāja, who has been the Prime Minister of the State, is an extremely able administrator, and enjoys the trust of the British Government. Such being the case, Government should at once instal the young Mahārāja on the *gaddi* with Sir Pratāp Singh to continue as the Premier to administer the State, and need not appoint any Council of Regency.

## II. — GENERAL ADMINISTRATION.

9. The *Bundelkhand Punch*, (Jhānsi) of the 1st November, in a long article headed "Justice," observes that, although the British

BUNDELKHAND-PUNCH.  
1st November 1895.

Administration of justice by British courts in India.

Government does not wish to do injustice even to its enemies, much less to its subjects, in any way, still, owing to the ever-increasing power of the Civil Service and its indiscriminate recruitment from all classes and professions of men, however low, in England, serious flaws in its administration of justice are to be met



with in India. These Civilians, a short time after their arrival in this country, are entrusted with high and most responsible executive and judicial powers. Among them those officers who are appointed to preside over criminal courts are generally found to be three classes of men. One class is anxious to make a display of their work, wishing to earn a name for quickly disposing of cases. Such officers do not fully sift cases. They generally form their opinion before they commence the trial and give their decision accordingly. They also practise much irregularity and not unoften browbeat witnesses calling them names. The second class of officers, though not slaves to money, are decidedly slaves to the police. Some of these are so afraid of the District Magistrate and the Police Superintendent that they would not go an inch against their advice. The practice of Magistrates to consult one another regarding cases pending in their courts is also very baneful to the administration of justice. Every Magistrate ought to decide cases according to his own good conscience and should not care a fig what his superior or any other officer might advise him to do. In the third category are those officers who are greedy of money, and it is due to them that the British courts in India have come to be regarded as *courts for the rich only*. If the system of trial by jury were extended to all criminal cases much of the high-handedness, &c., of the Magistrates would become a thing of the past. The village (*sic*, honorary?) Magistrates are said to practise still greater oppression and dishonesty.

RAHBAR.  
24th October 1895.

10. A correspondent of the *Rahbar* (Moradabad), of the 24th October, received on the 2nd November, states, on the author-

Comments on the administration of justice by the High Court and Honorary Magistrates in the North-Western Provinces.

ity of the *Truth* newspaper, that a married woman at Gorakhpur, whom her husband had not given food for several days, being unable to endure hunger any longer, left her husband's house to go to her father's. She had a baby three months old on her breast, but as she was suffering from fever, and was much weakened by starvation, she could not carry the child in her arms, and left it on the roadside. The next day the child was found dead on the road, and the result was that the poor mother was prosecuted for cruelty to the child and sentenced to imprisonment for life by the Gorakhpur Sessions Judge, who, however, remarked in his judgment that as the circumstances of the case were peculiar, the accused merited lesser punishment, but that he himself could not inflict such a punishment. In spite of the Judge's recommendation the High Court, to whom appeal was made, did not show any compassion to the unfortunate woman, and confirmed the severe sentence passed on her. It is a pity that none of the newspapers in India noticed this case and brought it to the notice of Government. Human sympathy has, it would seem, disappeared from the minds of the up-countrymen. Had such a case occurred in Bengal, Bombay or Madras, it would have been publicly exposed in all manner of ways and brought to the notice of the Government. Why, the High Court itself was sure to have reduced the sentence on appeal there. But while the High Courts in other provinces are regarded with affection, in the North-Western Provinces the High Court is looked upon with fear and awe. The decisions of that Court in the notorious (riot) cases of Azamgarh, &c., have impressed the people that in passing judgments it is not *purely* guided by its own sense of justice, but is too much influenced by the policy of Government. And that is the reason why the Magistrates, especially the Anglo-Indian ones, in these provinces, far from fearing the High Court as their brother officers do in other provinces, count upon it for support. It is a general opinion of the public that ever since Justices Straight and Mahmud retired from the Allahabad High Court there is no other Judge left on its bench who dispenses justice untrammelled with any regard for the Government policy. The writer does not know how far this opinion is based on truth, but would earnestly pray Sir John Edge to endeavour to soon reassure the public mind if it be true in any way that the Court he presides over is subservient to Government policy. A High Court is the highest court of judicature, being responsible to no executive authority excepting Her Majesty the Queen. The writer then quotes another instance of the infliction of too severe a punishment in the case of two boys, aged 12 and 15 years respectively, whom a Calcutta Honorary Magistrate, one Mr. Chatterji, sentenced to undergo two years' rigorous imprisonment on the charge of stealing their own sister's jewellery. In Bengal, and specially at Calcutta, the Honorary Magistrates are educated men, if not also



lawyers, (and it is rather strange that they should exercise their magisterial powers with such severity). In the United Provinces ignorant and incompetent men are ferreted out for the appointment of Honorary Magistrates (and their vagaries on the bench can well be imagined). Properly speaking, men of the bar are specially fitted for the Honorary Magistracy; but they are carefully excluded from it, and only such uneducated men are appointed to it who, regarding the District Magistrate as their "God," implicitly take his orders for their guide in dispensing justice. Why, in these provinces, as well as in the Panjáb, there will be found even stipendiary Magistrates who are altogether uneducated men and carry on their official work simply with the aid of the prestige of Government. Unenviable indeed is the fate of those unfortunates who happen to be convicted and sent to jail by such noodles.

11. The *Khatri Hitkari* (Agra), for October, says that the Hon'ble Mr.

The Hon'ble Mr. Alan Cadell as Lieutenant-Governor of the North-Western Provinces.

Alan Cadell has splendidly discharged the duties of the Lieutenant-Governor of the North-Western Provinces and Oudh during the short period he has held that exalted post. Everything went well during his rule, a result of his good intentions and judicious administration. May he one day become the Viceroy of India!

KHATRI HITKARI.  
October 1895.

12. The *Oudh Akhbār* (Lucknow), of the 31st October, observes that Sir A.

Sir A. P. MacDonnell.

P. MacDonnell's administration of the Central Provinces was very beneficial to the people, special interest having been taken by him in improving village sanitation and providing pure supplies of water for drinking purposes. As a member of the Viceroy's Executive Council he acquitted himself equally well, and it may be hoped that the North-Western Provinces and Oudh will prosper under his able rule.

OU DH AKHBAR.  
31st October 1895.

13. The *Rahbar* (Moradabad), of the 31st October, referring to the trial of

Sepoy police riot at Benares.

the police-sepoy riot case at Benares, says that the District Magistrate, who is the head of the district police, has himself tried the case, so that both the prosecutor and the trying officer were one and the same person. The (European) military officers too will perceive this time how very unsatisfactory and disquieting is the combination of both the executive and judicial functions in one officer. It is very strange indeed that though some of the sepoys were killed, they themselves have been incriminated and tried for rioting, &c., and not the police. The people of Benares were very sanguine that the excesses which the police were accustomed to commit in the town would be fully exposed in the present case, but their expectations have been disappointed. Several letters from the people of Benares have appeared in the *Indian Mirror* and the *Amrit Bazar Patrika* of Calcutta regarding the high-handedness and absolute despotism practised by the Kotwāl in the former town, and if even half the allegations made in the letters be true, it will be perfectly fair to say that British rule does not exist at Benares. It has been urged that the police were to blame in the riot. The cause of the quarrel arose from the *Dal ki Mandi* bazar, which is the (main) residence of prostitutes in the town. A rivalry sprang up between a police and a military officer in connection with a prostitute, and the riot was the result. Among the sepoys killed there was a Risaldār. The Benares people mention the names of the officers concerned, which the writer need not give out here. It is certainly very necessary for Government to ascertain the cause which led to so serious an affray between the police and the military.

RAHBAR.  
31st October 1895.

14. The *Azād* (Lucknow), of the 1st November, states:—Let the result of

AZAD.  
1st November 1895.

The same.

the Benares riot trial be what it may, but this much is plain enough that the sepoys had no quarrel with the shop-keepers, and that the injuries done by the former to the latter were simply due to their enmity to the police. The police are intended to be the guardians of the lives and property of the people and not to jeopardize them by picking quarrels with the sepoys. Independent of the trial of the rioters, a thorough inquiry should be made with a view to find out the cause of the feud between the police and the sepoys and the former should be transferred en masse if they are chiefly to blame.



BUNDELKHAND  
PUNCH.  
1st November 1895.

A suggestion to appoint a Commission to enquire into the sepoy-police riot at Benares.

15. The *Bundelkhand Punch* (Benares), of the 1st November, in referring to the sepoy-police riot at Benares, says that it has heard that while a military jamadár was sitting at the house of a prostitute a police constable came and told her that she was wanted by a police sub-inspector at his place. The military jamadár did not like the interference and told the constable that she would not go at that time. This, of course, greatly enraged the sub-inspector and he ordered the jamadár to be seized and brought over to him. This seems a very probable story to the writer, the policemen being notorious for their high-handed practices towards prostitutes, and ready to get anybody, who takes their part, into trouble by any means, however foul. However, it is very necessary for Government to take steps to prevent affrays between the police and the military, which of late have become so frequent. As regards the Benares riot, the writer thinks that all the police and the military men between whom the riot took place should be suspended first and a Commission consisting of Messrs. Cruickshank and Whish be appointed to enquire into the matter, and then the party that is found guilty be punished in an exemplary manner. Only a Commission is likely to deal justly in the affair.

MEHR-I-NIMROZ.  
28th October 1895.

Comments on the Magistrate's decision in the Dhulia riot case

16. The *Mehr-i-Nimroz* (Bijnor) of the 28th October, referring to the judicial sentences of punishment passed on certain Musalmáns in connection with the Dhulia riot, ironically remarks that the accused have most leniently been dealt with; considering that a number of their associates in the affair were shot dead outright without any inquiry, whereas they have been duly tried and punished with bare fine and imprisonment. The police, it is true, did not fire by the order of any officer, but the District Magistrate said that they had done right. Now the police "unjustly" shed the blood of human beings, and the District Magistrate approved of their summary action. On the other hand, the Magistrate who tried the riot case made a judicial inquiry into the conduct of the accused—the comrades of those very men who were shot dead by the police in the riot—and then punished them with fine or imprisonment. The trying Magistrate has acted very justly indeed towards the accused, and must be proud of his saving the police from the ill-consequences of their recklessly shooting down men. It is said that 13 more Musalmáns have been arrested now, on charge of their having also taken part in the riot, and been enlarged on bail. These men also ought to have been sentenced to various terms of imprisonment at once, there being no need for the farce of enlargement on bail first and then certain infliction of punishment after a nominal inquiry. Did not the whole lot of the policemen, who acted so ruffianly and on their own responsibility towards the people, deserve to be summarily dismissed in a body so as to serve as an example to others? But no: it was the Muhammadan rulers alone who would not sacrifice justice even for the sake of their own sons or other dear relations. To the writer's mind the decision of the case has been so flagrantly perverse that it will leave an "historical stain on the name of British justice. Let us see whether the superior authorities or higher courts do or do not wipe off this stain."

SAJJAN VINOD.  
5th November 1895.

The same.

17. The *Sajjan Vinod* (Agra), of the 5th November, states that the extreme leniency with which the Muhammadan rioters at Dhulia, who attacked the District Magistrate, have been punished will encourage rather than deter other Musalmáns from attacking the authorities on such occasions. One man has been sentenced to one year's imprisonment and two or three to six months' imprisonment, others escaping with nominal fines. An example ought to have been made of them.

NAJM-UL-AKHBAR  
31st October 1895.

The same.

18. The *Najm-ul-Akhbar* (Etáwah), of the 31st October, observes that some Musalmáns have been punished in connection with the Dhulia riot, but that it is a matter of satisfaction that the convicts have not been severely dealt with, the highest punishment inflicted being one year's imprisonment. But the question is why have not the policemen, who fired without the Collector's orders and killed several of Her Majesty's subjects, been prosecuted



on the charge of murder? Much sympathy has been expressed for the Armenians who have openly taken up arms against the constituted authorities and committed great excesses, while there is none to sympathize with the Musalmáns of Dhulia, who never rebelled against Government, but were shot simply for committing a disturbance. This is humanity! This is justice!

19. The *Rahbar* (Moradabad), of the 31st October, states that a riot has again taken place between the Hindus and Musalmáns at Farukhabad. It is a pity that though they are, as it were, the birds of one and the same cage, they blindly fall out with each other.

**RAHBAR.**  
31st October 1895.

20. The *Hindustáni* (Lucknow), of the 30th October, states that Mr. Badrud-din Tyabji was appointed to officiate as a Puisne Judge of the Bombay High Court in place of Mr. Bayley four months ago. His friends met and congratulated him on the happy occasion. But he is not to be confirmed in the appointment and will be replaced by Mr. Arthur Strachey, Public Prosecutor at the Allahabad High Court. This is an act of gross injustice to Mr. Badrud-din Tyabji on the part of the Conservative Ministry and cannot be too highly condemned by the public. Mr Strachey has got the appointment simply because he is the son of his father, who possesses considerable influence over the Secretary of State. Mr. Badrud-din does not yield the palm to Mr. Strachey in experience, ability and talent. Indeed he had more than once declined to accept a seat on the bench of the High Court when offered to him by Government.

**HINDUSTANI.**  
30th October 1895.

21. The *Faryád-i-Hind* (Allahabad), of the 1st November, complains that tours of the Viceroy, the Lieutenant-Governors, the Commissioners, the Collectors and other officers, as at present conducted, are not very useful. The officers are, no doubt, afforded opportunities for shooting; but the people derive no advantage, though they are put to a great deal of trouble and expense in connection with the supply of provisions. The officers are quite inaccessible to the poorer classes and make no endeavour to acquire any information regarding the condition of the country. Every officer should give free access to all classes of people in his tour and listen to their grievances. Sir William Muir, a late Lieutenant-Governor of these provinces, acquired widespread popularity with the people by making himself freely accessible to them.

**FARYÁD-I-HIND.**  
1st November 1895.

22. The *Dín Bandhu* (Farukhabad), for October, expresses satisfaction that Government is desirous of providing Farukhabad with a supply of pure water. The necessary surveys have already been made and the scheme will probably soon be taken in hand. The present supply of well water is not so good as it was before. If you allow water to stand in a pot of metal, something like oil is soon visible on the surface of the water. A supply of filtered water would no doubt be a great blessing to the citizens. But where will the cost, which is said to have been estimated at 4 lakhs of rupees, come from? The municipal board has no surplus funds, nor does there appear to be any gentleman so generous and public-spirited at Farukhabad who would defray the cost from his own pocket. Nothing could be more unwise than to impose any new burdens on the people, whose condition is very unsatisfactory owing to the decline of trade. If additional taxation were a *sine qua non*, they would decline to have any water works.

**DÍN BANDHU.**  
October 1895.

23. The *Rohilkhand Gazette* (Bareilly), of the 31st October, states that a copy of that paper, addressed to the Collector, is regularly supplied by the editor to the city inspector of police, Bareilly, but that the editor does not know if the paper, especially its local columns, are always read out by the inspector to the Collector. The duty had better be entrusted to the revenue sarishtadár or reader. In the issue of the 30th September the editor drew attention to the circumstance that the offices of the Collector and the

**ROHILKHAND  
GAZETTE,**  
31st October 1895.



Commissioner were not closed during the Dasahra holidays to the great inconvenience of the office assistants and the suitors (see the Selections from the Vernacular Newspapers, No 40 of 1895, page 444, para. 20), but he is not sure if his complaint has come to the notice of the Collector.

CAWNPORE GAZETTE.  
1st November 1895.

24. The *Cawnpore Gazette*, of the 1st November, on the authority of its Bil-haur correspondent, states that a *Khwandah* constable, i.e., a constable who is able to read and write, is attached to every police station. He is expected to assist the muharrir in the writing work when there is a press of such work and to take charge of the muharrir's duties in his absence. But he is given no opportunity to learn the work, and therefore when he is suddenly called upon to do the work during the temporary absence of the muharrir or on his promotion to that appointment, he is at his wits' end and necessarily makes mistakes. Again, he is not properly treated, being required to mount guard like other constables and even to carry the writing materials of an investigating police officer. He should do a portion of the muharrir's work every day and relieved of the ordinary duties of a constable, which he may, of course, be required to perform in an emergency.

HINDUSTANI.  
30th October 1895.

25. The *Hindustani* (Lucknow), of the 30th October, referring to the return of Seth Raghubar Dayal, the Taluqdár of Muiz-ud-dinpur, in the Sitapur district, to the Provincial Legislative Council by the representatives of the Lucknow group of district boards, congratulates the Seth on his success, and observes that he is one of those few shrewd Taluqdárs in Oudh who are able to manage their estates in a satisfactory manner. His relations with his tenants are all that could be desired and he has acquired a good reputation by the successful working of his agricultural bank. He takes some interest in education, as is evident from his intention to establish a Sanskrit high school at Sitapur, the foundation-stone of which has already been laid. It is difficult to prophesy how he will acquit himself as a member of the Legislative Council; being a Taluqdár he cannot be expected to act with independence. But at the same time there is no reason to doubt his honesty of purpose and to fear that he will do anything to injure the interests of the country.

HINDUSTANI.  
30th October 1895.

26. The *Hindustani* (Lucknow), of the 30th October, referring to the proceedings of the meeting held by the representatives of the Allahabad group of district boards to elect a member for the Local Legislative Council, observes that 20 out of the 21 representatives were present. The Mirzapur delegate, probably through fear of Mr. Branson, did not vote. Rájá Rampal Singh obtained 10 votes, the Rájá of Nánpara 3 and Rai Mahabir Prasad Singh 6. The Commissioner declared that as no candidate had obtained 11 votes, none of the candidates was duly elected, but that he would refer the matter to Government. The Commissioner need not have interfered, allowing the President to settle the matter as he pleased. Again, as the Rájá of Nánpara had only 3 votes, his name should have been removed from the list of candidates and the delegates asked to vote for Raja Rampal Singh, or Rai Mahabir Prasad Singh. It is to be hoped that in consideration of the Rájá's services in the Council during the last two years and of the majority of votes obtained by him, the Local Government will sanction his nomination.

ANIS-I-HIND.  
30th October 1895.

27. A correspondent of the *Anis-i-Hind* (Meerut), of the 30th October, says that Bábu Pahlad Singh, Vakíl, district Meerut, is a very able and talented gentleman and that he would make a very good member of the Viceregal Legislative Council if he were appointed to it.

NAJM-UL-HIND.  
24th October 1895.

28. The *Najm-ul-Hind* (Saharanpur), of the 24th October, received on the 2nd November, expressing its general approval of the new rules which the North-Western Provinces Government recently published, regulating the appointment of Naib Tahsildárs, says that they are faulty in

Literate constables attached to every police station in the North-Western Provinces and Oudh.

Return of Seth Raghubar Dayal as a member of the Provincial Legislative Council by the Lucknow group of district boards.

Election of a member for the local Legislative Council by the Allahabad group of district boards.

Babu Pahlad Singh, Vakíl, Meerut, recommended for a membership of the Supreme Legislative Council.

New rules regarding the appointment of Naib Tahsildárs in the North-Western Provinces and Oudh.



one respect only, namely, the educational qualification required in the would-be Naib Tahsildárs is fixed at too low a standard. Another drawback in the scheme is that while Naib Tahsildárs are to perform very important and responsible duties the emoluments given them are very poor.

29. The *Rahbar* (Moradabad), of the 31st October, says that again there is a rumour afloat that Government thinks of depriving the Native Press of its freedom. Well, Government can certainly do this. A donor has three attributes:—(1) he may give, or (2) withhold, or (3) take away what he has given.

RAHBAR.  
31st October 1895.

Suggestion to transport for life a person when convicted of criminal offence a second time.

30. The *Anjuman-i-Hind* (Lucknow), of the 2nd November, says that both the Hindu and Musalmán rulers in this country used to punish criminal offenders with great severity as a matter of expediency, as is still done in Nepal, Thibet, Kabul, &c. The amputation of an arm for theft and similar punishments for other crimes apparently seem very harsh, rather savage, and revolting to human nature, but they are extremely useful in their deterrent effects. An officer in inflicting a severe punishment of this kind has no doubt to harden his heart, but it inspires the general public with such awe and terror that many a would-be criminal shrinks trembling from the very thought of crime and the result is that the officer has no need to mete out exemplary punishment again and again. The British Government professes Christian religion, the chief precept of which is mercy; and hence its civilized laws prescribe punishments with due regard to human sympathy. A thief convicted for the first time is lightly punished, it being the idea of the British legislature that such a criminal might repent and mend his ways after his first confinement in the jail. This is a very humane idea indeed, but experience falsifies its expected benefit. A person who has once been in the jail leaves, as it were, all his sense of shame and self-respect behind when he comes out of it. He argues in his mind that he has already incurred the disgrace of imprisonment and he need no more be ashamed of committing crime. Labouring under this false idea he again and again commits crime, each time more serious than on the previous occasion. Government of course provides for the punishment of such habitual criminals on an increased scale, but these criminals survive not unoften even the longest term of imprisonment and return to their homes. Whenever a long-term prisoner returns home, a great stir takes place among the people of his street who feel so terrified of him that they dare not complain against him for any crime that he commits among them. The consequence is that a confirmed criminal every time he returns from imprisonment is allowed to practise his nefarious deeds among his terrified neighbours long before he is again consigned to jail. This clearly shows that tenderness of Government to bad characters proves a curse to their law-abiding, peaceful fellow-subjects. A merciful Government ought not surely to endanger the safety and peace of mind of many by showing leniency to a scoundrel. Would it not be well to enact a law for cutting off for ever a person from society who is convicted of a criminal offence a second time?

ANJUMAN-I-HIND.  
2nd November 1895.

Suggestion to erect a mosque in every jail for Musalmán prisoners to say their prayers.

31. The *Rahbar* (Moradabad), of the 31st October, states that now the jailors shall have to provide for place, &c., in the jails for the Musalmán prisoners to say their prayers. But sometimes it will be found difficult to arrange for a suitable place in the jails for the purpose. Would it not be well if Government erected a mosque in every jail?

RAHBAR.  
31st October 1895.

Alleged misbehaviour of European soldiers at Jhānsi.

32. The *Bundelkhand Punch* (Jhānsi), of the 1st November, bitterly complains of the alleged misbehaviour of European soldiers at Jhānsi. They ill-treat office clerks (on the way), beat chaukidárs, outrage women, harass hackney-carriage and *ekka* drivers and give much trouble to shop-keepers. The District Magistrate now ought to do something to check the European soldiers in their lawless practices in the town, complaints on the subject having been made several times before.

BUNDELKHAND  
PUNCH.  
1st November 1895.



HINDUSTÁN.  
5th November 1895.

Alleged interference of the police  
with the Hindus in religious matters at  
Muttra.

33. The *Hindustán* (Kálákankar), of the 5th November, on the authority of the *Indian Mirror* of Calcutta, complains that when there was a large gathering of Hindu pilgrims at Muttra on the 17th day of the Hindi month of *Kartik* (20th October) some Musalmán constables entered a sacred place of the Hindus with their shoes on, and that the Musalmán Sub-Inspector of Police forbade the *Pujari* to worship the Jamna.

ANÍS-I-HIND.  
30th October 1895.

Dakaitis at Roorkee.

34. The *Anís-i-Hind* (Meerut), of the 30th October publishes a communication in which the writer states that thefts were committed almost every night during the past week at Roorkee. On the night of the *Diwali* festival a band of dakaitis forcibly entered the house of Lala Behari Lal, Rai Bahádur, late Head Master in the local Engineering College, and severely beat him, for raising an alarm, until he became unconscious. They then tortured the ladies to deliver up the keys and taking all the jewellery off their persons and everything else they could lay their hands on, they decamped. The value of the property carried away was about Rs. 5,000. The dakaitis then proceeded on to the house of the Rani of Landaura, and entering her sleeping room stood with their swords drawn before her and told her to give up the keys of her treasure or else she would be cut to pieces. The terrified Rani, of course, delivered the keys, and the dakaitis carried away jewellery, &c., worth about Rs. 50,000. It is said that the dakaitis were fifteen in number. These occurrences, which reflect much discredit on the police, have thrown the whole town in consternation.

ANÍS-I-HIND.  
30th October 1895.

A dakaiti in Ajmere.

35. A correspondent of the same paper states that three or four days ago some dakaitis fell on an *ekka* at Anasagar, which was carrying some passengers from Pushkar to Ajmere, and carried away property worth about Rs. 2,000 or Rs. 3,000. The offenders have not been traced out yet.

SAJJAN VINOD.  
5th November 1895.

Alleged degeneration of and distress  
among Indians.

36. The *Sajjan Vinod* (Agra), of the 5th November, regrets to find that ill-luck has befallen not India alone but also other parts of Her Majesty's dominions. People are getting restless and foreign countries are showing signs of hostility. The resolutions of Parliament are disregarded. Hence the future cannot be viewed with equanimity. There is much distress among all classes of people in this country, who have lost their old energy, strength, valour and prosperity and are sinking deeper and deeper into poverty, ignorance and vice. If India is doomed, Providence had better destroy it at once, terminating its prolonged miseries and sufferings.

HINDUSTÁN.  
31st October 1895.

Emigration of Indian cultivators to  
Burma.

37. The *Hindustán* (Kálákankar), of the 31st October, approves of the encouragement given by the Government of India to the emigration of cultivators from Behar and Madras to Burma, and urges that some relief should also be afforded to the overpopulated districts of the North-Western Provinces and Oudh.

SAJJAN VINOD.  
5th November 1895.

An engine-driver accused of causing  
the deaths of a jamadár and a points-  
man at the Sambhar railway station,  
Rájputána.

38. The *Sajjan Vinod* (Agra), of the 5th November, complains that on the 19th October at the Sambhar railway station an engine-driver suddenly shunted his engine from one line to another, the jamadár and the pointsman who stood at the points being struck and killed by the engine. There is reason to think that the action of the engine-driver was due to *malice prepense*. He should be prosecuted and severely punished.

### III.—LEGISLATION.

FARYÁD-I-HIND.  
1st November 1895.

Legal Practitioners Act Amendment Bill  
and the Allahabad pleaders.

39. The *Faryád-i-Hind*, (Allahabad), of the 1st November, refers to the meetings held by the pleaders and mukhtárs of Allahabad to consider the Legal Practitioners Act Amendment Bill, and gives the substance of the memorial



submitted by them. They urge that a list of all the law-touts should be prepared and put up at every court, that the Sessions Judge and the Commissioner should not have the power to dismiss or suspend a pleader, mukhtár or revenue agent, but only to make an inquiry into the alleged misconduct of a legal practitioner and submit the papers to the High Court or the Board of Revenue, as the case may be, and that a law-tout who enters the court compound without any special reason should be liable to severe punishment.

#### IV.—EDUCATION.

40. The *Oudh Punch* (Lucknow), of the 31st October, in an article entitled,

ODDH PUNCH.  
31st October 1895.

Defalcations from the funds of the Muhammadan College at Aligarh and the consequent stoppage of the construction of a mosque there.

"The blind woman grinds and the dog eats up the product," says that a very good illustration of this proverb has taken place at Aligarh. The poor old Sir Saiyad Ahmad Khan has by his thousand and one exertions—singing, dancing and even hanging round his neck a mendicant's bag—been collecting money for the Muhammadan College at Aligarh, while his Private Secretary has all along been fearlessly embezzling the same. The Private Secretary has openly been misappropriating the college money, but "our" Saiyad did not receive the least inkling of it! The embezzlement was freely carried on for years together, until the Saiyad received a letter from the Allahabad (*sic*) Bank with the intimation that about Rs. 45,000 had been paid on the strength of letters signed by him, and that he should now pay back the same with interest. This, of course, opened the Saiyad's eyes. But his Secretary, Sham Behari Lal, was attacked with paralysis at this time; and had it not been for the enormous amount of the defalcations—which on inquiry has been found to be Rs. 60,000 or Rs. 70,000 or Rs. 80,000 or Rs. 90,000 or a lakh or a lakh and a quarter, or God knows what—the matter would very probably have been hushed up. But as it was, a meeting of the Trustees of the College was held and accounts examined, and the matter taken to court. It is, however, fortunate that the services of a barrister have been secured gratis to conduct the case, otherwise what still remained of the College funds might have been expended in litigation. But what number of things can the poor Saiyad attend to? Shall he check the account book, or look after the construction of the College building, or induce Musalmáns to contribute towards the same, &c.? But the Musalmáns naturally complain that they have been contributing money to the Aligarh Muhammadan College funds at a great personal sacrifice, trusting that it would be applied to the legitimate College purposes and not be allowed to be misappropriated in any way. However, the loss of the money has necessitated retrenchment of expenditure. But retrenchment not being feasible in any other direction, the construction of the mosque has been stopped. This is a very natural step indeed; for if God really wishes His house to be built on the College premises, he may have it done by angels. Verily, as "milk and fish" or "vinegar and eggs" do not (readily) assimilate in the human system, so a mosque could not be dove-tailed with the Muhammadan Anglo-Oriental College.

41. The *Anjuman-i-Hind* (Lucknow), of the 26th October, suggests that

ANJUMAN-I-HIND.  
26th October 1895.

Suggestion to teach boys in the public schools their respective hereditary professions for a short time every day.

just as Government has directed the public schools to devote a portion of their time to gymnastics and other sports as a course of physical training for boys, so it might similarly set apart, say half an hour a day, for teaching the boys their respective hereditary professions. This will enable native boys on leaving school to earn their livelihood by manual labour if they fail to become a *babu* (clerk), to which every class, however low, now aspires.

#### V.—RAILWAY.

42. The *Cawnpore Gazette*, of the 1st November, complains that no intermediate class carriage is attached to the down-trains

CAWNPORE  
GAZETTE.  
1st November 1895.

Need for an intermediate class carriage in the down-trains from Jhānsi to Cawnpore on the Indian Midland line.

from Jhānsi to Cawnpore on the Indian Midland Railway, the respectable classes of natives, accustomed to travel in that class, experiencing much inconvenience in consequence. If the railway officers think that a sufficient number of intermediate class passengers would not be forthcoming every day, they had better run an intermediate class carriage at first only by way of experiment for some time.



## VI.—LOCAL AND MISCELLANEOUS.

DIN BANDHU.  
October 1895.

43. The *Din Bandhu* (Farukhabad), for October, publishes a communication from a correspondent who lately had occasion to pay a visit to the Hardwár Goshálá, or cow-shed, at Farukhabad after the lapse of seven years. The Hardwár Gorakshini Sabha has had its day. Its laudable

An appeal for aid to the Hardwár Gorakshini Sabha at Farukhabad.

exertions enlisted the sympathies of the orthodox Hindu community in behalf of cow-protection and gorakshini sabhas and goshálas sprang up into existence in all parts of the country. The *pinjrapols* at Calcutta and other big towns contain thousands of cattle and are liberally supported by subscriptions. But the cause of cow-protection has received a serious check since the occurrence of the Hindu-Musalmán riots in Azamgarh and Ballia, which were brought about by some foolish persons. The authorities, who had long been looking askance at the gorakshini sabhas, laid the entire blame for the riots at the door of those sabhas and commenced persecuting them. Their preachers were forbidden to lecture. Their supporters were found fault with and had open threats held out to them in public at some places. Even the post-office savings banks declined to receive deposits from them. They could not be expected to resist such a strong official opposition and began to die out. All honour is, however, due to Sir A. P. MacDonnell, who in his celebrated Behar speech did justice to the cow-protection societies, exculpating them from all the unjust blame thrown on them. Lord Lansdowne's speech at Agra, too, was very reassuring to them. But Sir Charles Crosthwaite's proceedings struck terror into the hearts of the people, and the cow-protection movement almost entirely collapsed in the United Provinces. The Hardwár *Gorakshini Sabha*, however, carried on its work quietly as best it could under such unfavourable circumstances. But it is now in great straits for want of funds; Seth Mohan Lal being unable to bear all its expenses. It is earnestly to be hoped that an institution which has done such good work in the past will not be allowed to die out, and that Hindus will come forward to aid it with subscriptions, which may be remitted to Pandit Hardayal Sharma, Secretary to the Sabha.

NASIM-I-AGRA.  
30th October 1895.

Sale of roasted meat at the Ram Lila fair and the frequenting of Hindu gháts on the Jumna by Musalmans, Agra.

44. A local correspondent of the *Nasim-i-Agra*, of the 30th October, advertising to the late Ram Lila fair at Agra, urges that, the fair being a purely religious one, Musalmán bakers should not be allowed to establish stalls for the sale of roasted meat there. The sale of meat at such a fair is very offensive to the Hindus in general, especially to the Hindu peasantry who visit the fair in large numbers and are not accustomed to the use of meat. Again, lower classes of Musalmans are in the habit of frequenting the *gháts* built by Hindus on the bank of the Jumna, where they bathe and sing obscene songs to the great annoyance of Hindus, especially women, who resort to the *gháts* for bathing and worship. One of the *gháts* has foolishly been made over to a Muhammadan prostitute by its Hindu owner. It would be well if the Magistrate ordered the Musalmáns to bathe at that *ghát* only. The exclusion of Musalmáns from the Hindu *gháts* is also necessary for another reason. There is a Hindu's shop near the post-office on the Rawatpara road. A Musalmán letter-writer was accustomed to sit in a corner of the shop. One year he established a *sabil* (place where water is placed for supply to people during the Muharram) in that corner and the shop-keeper did not consider it necessary to raise an objection. Since then some Musalmán has quietly placed a *sabil* there every year, though the shop has been rebuilt and the letter-writer left off sitting there long ago. Similarly, if Musalmáns are allowed free use of the Hindu *gháts*, they may afterwards claim the privilege as a right.

ROHILKHAND  
GAZETTE.  
31st October 1895.

Lala Hazári Lal's horse-carts plying between Budaun and Aonla.

45. The *Rohilkhand Gazette* (Bareilly), of the 31st October, on the authority of a Budaun correspondent, complains that Lala Hazari Lal's horse carts plying between Budaun and Aonla are to be found in a very bad condition, the carts being quite out of repair and the horses weak and sickly. The passengers are consequently exposed to great inconvenience. Moreover, it is rumoured that the Lála holds a license for only one cart, while he really keeps two.



46. The *Nátya Patra* (Allahabad), for October, complains that on the 16th idem a beggar was run over and killed by a road-watering cart near Lala Bansidhar's house at the Allahabad city, but that no inquiry was made, apparently because he was a poor beggar.

*NÁTYA PATRA.*  
October 1895.

A beggar overrun and killed by a road-watering cart at Allahabad.

ALLAHABAD :

PRIYA DAS, M.A.,

9th Nov. 1895.

} *Govt. Reporter on the Ver. Press for the N.-W. P. and Oudh*



THE FARM (continued) in October 1911  
The farm was visited on the 10th of October 1911  
and the following notes were taken:

1911

1. The farm was visited on the 10th of October 1911